لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

June 1966

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the HolyQuran(3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)	(For Foreign correspondents)
Nazir Islaho-Irshad,	Secretary,
Sadr Anjuman Ahmadiyya	Ahmadiyya Muslim Foreign Missions
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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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بسم اللہ الرحمٰن الرحیم

نحمدہ و نصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol. LX JUNE, 1966 No. VI

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Fazl-e-Omar Foundation

While addressing the last Annual Gathering at Rabwah, the new Head of the Community Seydna Hazrat Amir-ul-Momineen Khalifatul Masih III reminded the audience of the great debt of gratitude which all of us owed to our late dear and revered Imam——the Promised Son of the Promised Messiah and his second Successor, may Allah be pleased with him and bless him with his choicest blessings. In religion and morals and in every field of human activity, individual or social, he brought about a revolution and a change which only men of his calibre and status are capable of. He trained and educated a whole generation in order to carry out the great mission entrusted to the Prophet of the Age—the Promised Messiah, namely to convey the message of the Living God and His Living Prophet to all corners of the world and to bring relief to suffering humanity and to humanise humanity and bring it nearer to God.

For more than half a century, he fought against the forces of evil, to establish the Glory of Allah on this earth and won triumph after triumph. He lived and died for the values which are dear and near to the hearts of all of us. His love and regard for the humblest among us and his anxiety that we become not only good but also godly human beings and the vigilance he exercised in watching over the welfare of all of us, the way he shared our joys and sorrows, worked and wept and prayed for us can never be forgotten by his grateful followers.

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The least that could be done as a humble token of love and gratitude to commemorate his memory is that we pledge to continue to work for to promote the ends and values which were dearest to his heart. It was in this context that Hazrat Amirul Momineen Khalifatul Masih III announced that a fund had been set up to be named the Fazl-e-Omar Foundation and to which all present were invited to contribute. The condition precedent to donate was that it should not be done at the cost of other important contributions currently being made to the other funds of the Community. Offers of fifteen hundred thousand rupees were recorded on the spot. Since then the Foundation has been registered with the Government with a regular constitution and a Board of Directors. The funds will be utilized to further the aims and ideals for the realization of which the late Hazrat Khalifatul Masih II struggled throughout his life.

We invite Ahmadies all over the globe to contribute towards the Foundation in response to the call of our Imam for the perpetuation of the work of our late benefactor, the Promised Son of the Promised Messiah. May Allah shower his choicest blessings on them both!

———

Ahmad in Praise of Muhammad

Sufi A. Q. Niaz

The belief we hold in this life, and the belief with which we hope, with the grace and mercy of God, to pass away from this world is this that our Leader and best Friend is Muhammad Mustafa, Khatamun Nabeeyeen wal Mursaleen, at whose hand the perfection of Deen (religion) has been attained; and the blessing has been raised to the point of completion, which enables a man to take to the right path, and reach God on that basis.

(*Azala-i-Auham, Part, I page 137*).

Our belief is that our Prophet, Muhammad Mustafa, peace and the blessings of Allah be upon him, is the best among the Prophets of God, superior to all other Prophets and Apostles, superior to all human beings, that ever have been, or ever shall be in the future.

(*Aeena-i-Kamalat-i-Islam, page 327*)

That blessed Prophet is Muhammad, Khatamul Anbiya; Imamul Asfiya, Khatmul Mursaleen; verily, the pride of all the Apostles of God, and His Prophet. Dear God, on this beloved Prophet, rain down Thy blessings, even such as Thou hast never bestowed on anyone else, right from the earliest the most primeval times.

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(*Atmamul Hujjah, Page 28*).

Allah loves him alone, who takes the Holy Quran as the guiding principle for conduct in all the situations of human life; and one who accepts the Holy Prophet Muhammad, in all sincerity, as Khatamul Anbiya.

(*Chashma-i-Ma'rifat, page 324*)

Thousands upon thousands of thanks we tender to that great and compassionate God, by sending down a book like the Holy Quran, and by raising the Holy Prophet Muhammad,

Khatamul Anbiya, and Seydul Awwaleen wal Akhireen, for the reformation of the world, Who turned the human brutes into human beings, and lit up the hearts of millions upon millions of people, with faith, and with righteous acts and conduct.

(*Arya Dharam*).

When we survey the field, with a proper sense of justice, in the entire chain of the Prophets of God, the most superior and courageous Prophet, we find, is the Holy Prophet Muhammad; the live and the living Prophet, dearest in the sight of the Lord God—Muhammad, the only one in these respects. He is the leader among the Prophets; the pride of all this great band of the Apostles of Allah, Muhammad Mustafa, Ahmad Mujtaba, peace and the blessings of God be upon him; the Prophet, in whose footsteps, if you walk only for ten days, you obtain a light, prior to his dispensation, which could not be obtained on the basis of an endeavour stretching over thousands of years.

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(*Siraj-i-Muneer*).

The light of high quality, bestowed on the human being, on the perfect man, is a light that was not bestowed even on the angels. It was not to be found in the stars. It was not to be found in the moon, nor even in the sun. It did not exist in the oceans, and rivers, which girdle the globe. It was not to be found in the precious stones: in rubies; emeralds; saphires; nor in the pearls. In short, it was not to be found in any earthly or heavenly object. It was inherent only in the human being—in the Perfect Man, of which the most complete, the most perfect, the highest instance is our Leader and Friend, Muhammad Mustafa, Syedul Anbiya; Syedul Ahya.

(*Aeena-i-Kamalat-i-Islam, pages 160-161*)

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THE PROMISED MUSLEH AND HIS SPIRITUAL PROWESS

S. M. Akram Shah

The foremost reason why I came to believe in Ahmadiyyat being the true message of God Almighty was the prayer miracles of our beloved late Hazrat Musleh-i-Mauood, which led to two firm conclusions—one, that there was indeed God and, two, that God responds demonstrably and powerfully to the call of Ahmadiyyat. Today, looking back over the fourteen years during which I have been associated with Ahmadiyyat, I can affirm with no sense of exaggeration that almost every moment of my life, I have found some mysterious power helping and guiding me through the difficult journey of life in a manner which inspite of my best intellectual efforts to explain away from materialistic point of view could not be explained. Life has been very difficult but it has been my unbroken experience that whenever I found myself in a difficult situation, I would drop a letter to this great man soliciting his prayers and I found that the hurdles melted away like any thing and I could not find any relationship of cause and effect in this whole mystique.

I am sure, had it not been for this ultrarational phenomenon being constantly present in my life, I was doomed to be an atheist. In my early life I started taking lessons in Persian and Arabic in the orthodox mosque-maktabs of some of the renowned Maulvis of Sind. Being an intelligent and sensitive boy, I was amazed—and dismayed—at the way these religious leaders and spiritual pretenders were using religion for their narrow, selfish and base interests. Seeing them from the closest possible vantage was just revolting—there was a brazen—faced difference between their public and private life. I can go on narrating episode after episode how some of these prominent Ulema used to teach their pupils to spread an air of their piety among the docile masses. In my childhood, therefore,

I gained the impression that since they were indulging in all this fraud in the name of religion—rather the highest form of religion Islam—these preachers of religion did not believe in the existence of Omniscient and Omnipotent God. And since this was the true state of mind of those who are supposed to be the surest link between God and man, it seemed to me that the whole thing was a big deception practised on man since times immemorial. Subsequently, I happened to lay my hands on writings of Allama Mashriqi. The very title of a series of his brochures *Maulvi ka Ghalat Mazhab* was attractive to my psychological background. His *Isharaat*, his *Qaul-i-Faisal* and his *Tazkira* were really a fascinating interpretation of Islam. But even they could not and cannot help man identify his Lord for the simple reason that while they give a very dynamic and rational interpretation of Islam, the interpretation is wholly materialistic in essence. The whole burden of his teaching is that every postulate of Islam can be explained and justified by material sciences and there is absolutely nothing about it which cannot be fitted into mundane system of cause and effect. By implication, this leaves out the All-powerful Being. It was perhaps this essentially materialistic outlook which was the reason why Allama Mashriqi himself openly used to say that speaking of untruth was justified for serving ones cause. The late Allama is no more with us but I say this with full sense of responsibility and with the knowledge that those who have been confidants of the Allama will bear me out. I am saying this not with any sense of disparagement but merely to point out how even an interpretation which had moved hundreds of persons in this sub-continent to great sacrifices was unreal in its background.

It was in this setting of circumstances that I happened to get some literature on Ahmadiyyat while I was a student at Karachi. The conditions for the Ahmadiyya community were none too happy then. My study of Ahmadiyya literature was noticed by my chums in the hostel and the news spread from the hostel to the college and my office — I was simultaneously serving the then Sind Government. Some of the religious minded

colleagues in the office immediately started pressing me to give up reading the literature. I told them that I was not an Ahmadi and that unless one knew about an ideology one could not in clear conscience condemn it. However, they could not be convinced. They would drag me to this Maulvi or that in order to dissuade me from 'apostasy'. I remember my encounter with a Mauilvi who was supposed to have gained mastery not only of Ahmadi literature but also Hindu and Christian literature. I asked him why he had studied this material. He said, because as a man who knew Islam also perfectly well he could not be misled by these false religions. I then said that it means that one should read both Islamic and non-Islamic literature to arrive at the truth. I also pointed out to him that in the *Jalalian* it has been stated with reference to the verse relating encounter between Moses and the Pharaoh that knowledge of even false ideas is necessary for a Muslim. This classical commentary of the Holy Quran points out that when Moses performed his miracle, the magicians at once discerned that it was not a magic trick because they knew the secrets of witchcraft, while the Pharaoh, who did not know any thing about witchraft. said that Moses was a great magician. On hearing this the Maulvi became very angry and told my colleagues to take me away as I had become an incorrigible Qadiani.

It so happened that at this time I had to file my papers for appearing before the Sind Public Service Commission. Under the rules, a person appeinted on ad hoc basis had to qualify himself from the Commission within three years of his appointment; otherwise, his service was to be terminated. I had already wasted two years because as a fresh recruit from carefree life of school I had not cared about service. By the third year, I had acquired the zest for service and it was the last chance for me. My colleagues therefore thought of teaching me a lesson. They went to the Secretary concerned aad invoked his religious sense for communicating an adverse remark on my papers to the commission. The Secretary had taken over only a few days back and had not even seen me. But he thought it fit to write to the Commission that I should not be approved.

It was a dilemma for me. The adverse remark had been kept confidential in contravention of the rules which laid down that every adverse remark should be communicated to the person concerned in order to give him a chance to improve himself. In this case, however, if I represented against the remark I would have to explain how I came to know a confidential communication. On the other hand, I could allow this go unchallenged only at the cost of my career. A public Service Commission is not an academic body but an institution which has to determine how far a candidate is suitable for Government service and a particular job. Therefore, when the head of a Department writes off a person as unsuitable, it is almost impossible for the Commission to approve him no matter how brilliant he otherwise is. Accordingly, some friends advised me not to appear before the Commission, so that I could avoid the stigma of having been rejected by the Commission. Others even advised me to resign and seek service elsewhere. I wrote a lengthy letter to Hazrat Khalifa-tul-Masih II telling him all about the situation. I told him that I was not an Ahmadi but that I had heard that the Community believed in efficacy of prayers and bluntly said that this was the test of his spiritual prowess. Only three or four days before the examination, when I had already made up my mind not to take the examination, I got a letter from the Private Secretary, Mr. Fateh Din, saying that Hazrat Sahib had read the letter with great interest, that he had asked me neither to resign the job nor avoid taking the test, and that Allah would surely bless me. On receipt of this communication, I went in for the examination and could not believe my eyes when the result sheet bore my name on the top of the successful candidates. I filled my Baiat form the next day.

Till the result was announced, I was so sure of my being rejected by the Commission that I used to avoid telling any body that I had taken the examination. My colleagues, who thought that I did not know the trick played on me by them, were equally sure of my failure. They used to bet with me

that I would not be selected. I used to keep mum. When the result was announced, they were so surprised that they thought I had exercised some undue influence. They would ask me to tell them who had recommended me to the Commission and I told them that none had spoken about me to the Commission, they would give me a dodge by saying that they knew all about it inspite of "secrecy". I also heard that a protest was lodged with the Commission against my selection and it was firmly rejected.

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I was so sure of my rejection that when I went before the Commission for interview I did not care to talk politic to the Commission at all. The Chairman of the Commission happened to be a Hindu—Mr. Hingorani. The first question that he put to me was about a dispute between Pakistan and India on the one hand and South Africa on the other. Being convinced that I was doomed to rejection, I thought I should be a little naughty with this Hindu gentleman and give a rub to India. So, I said that Pakistan had no quarrel with South Africa and only India had dispute with it, as it was India's habit to quarrel with every body. Surprised by this unorthodox reply, he pointed out that Pakistan had been sponsoring resolutions against South Africa in the United Nations. My reply was that when a person becomes a neighbour of a gangster, he has to side with his gangster neighbour in order to save his skin. Thereupon, he asked me whether South Africa was not a great moral issue for Pakistan. I said, the question of the coloured peoples in South Africa was neither a moral nor a political issue for Pakistan. Morally, South Africa belonged to Africans and it was only they who could decide the future of these peoples; neither India, nor Pakistan nor the alien minority of South Africa could claim a *locus standi* in the matter. Politically, Pakistan, unlike India, had no territorial or colonialist ambitions and if we could absorb millions of refugees from India we would be able to absorb a few thousand Pakistanis from South Africa if it comes to that. This was the end of the interview.

In 1957, I again applied to the West Pakistan Public

Service Commission in response to one of its advertisements. I fared well both in the written test as well as in the interview. However, the Commission sent a letter asking to explain how I used to write for Press in European countries while I was serving the Government. Here was a hitch. I quoted to the Commission the rules under which I could write for the Press. Nevertheless, the Commission continued the correspondence on the subject seeking clarification on this point or that. All the time I had been writing to Syedna Hazrat Khalifa-tul-Masih II for his blessings and was receiving encouraging replies. I had a hunch that someone in the Commission was trying to neutralise my strong position in the written test and interview by finding some fault in my case. The case dragged on till October 1958, when Martial Law was declared and suddenly the Commission closed the protracted correspondence placing me on the list of successful candidates.

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The Central Public Service Commission advertised three posts of Information Officer under the Government of Pakistan in 1961. I applied for this. After weeding out applicants who were not *prima facie* eligible, the Commission called the candidates to take a written test and subsequently called those who had passed through the written test for interview. I was writing to Syedna Musleh-i-Mauood (may peace of Almighty be on him) all the time for his blessings. Once again, I saw the hand of God move to help me as a result of those blessings.

The interview had been fixed at Abbotabad. The member of the Commission who held the interview was a Shia gentleman. I do not exactly remember his name but it was Mr. Hasan, I think. While going to Abbotabad, I had taken cuttings of articles published in newspapers and magazines, in order to show them to the Commission. As I sat down for interview, the Commission asked me to show to them the article which in my view was the best that I had so far produced. I fumbled for a moment and then it flashed into my mind that I should show a series of articles published in the *Review of Religions* on the philosophy of prohibition of interest in Islam. The member

said that there was no time to study what was written and that I should tell him the gist. When I told him that the articles purported to say that interest and usury were prohibited in Islam in all forms, that they were a menace to the evolution of a healthy economic and social order and that there were scientific grounds for this prohibition, the member said, modern economy could not subsist without an element of interest. I pointed out to him that Nazi Germany, among others, had done away with interest in our own times. Thereupon, he said whether I was suggesting that Pakistan should have a totalitarian system like that of Nazi Germany. I said, the point raised by the member was that the prohibition of interest was impracticable in modern times and I had mentioned an example to the contrary. Totalitarianism in Nazi Germany was not the result of prohibition of interest, I said. The discussions, which lasted for about 45 minutes, then went over to the views on the subject of Maulana Azad and Maulana Maudoodi. I explained to the Commission the views expressed by Syedna Hazrat Musleh-i-Mauood on the subject. Later I learnt that I had been selected. Among the five candidates selected I was placed number two in the order of merit.

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Though the selection had been finalised by the Commission, the appointment orders were inordinately delayed. After waiting for a long time, I decided to go to the Court of law and at this stage I again sought the blessings of Hazrat Khalifa-tul-Masih II. Allah's mercy came swiftly and while my writ petition was pending in the Hon'ble High Court of West Pakistan, orders of my appointment were issued.

It is not possible for a Government servant to give out all the information as much of it is classified. But I can say with a very clear mind that in all these cases, the attendant circumstances were such that my successful emergence from them is nothing short of miracle. Knowing as I do all the circumstances, I can swear that they were miracles. And these are not the only miracles that I have witnessed in my life as the result of blessings of that greatest man of our time. I can solemnly

say that my whole life has been a series of miracles of his blessings. Whenever I felt even the least worried, I would sit down to write to that real father of all helpless people. Today, we mourn him; millions of people throughout the world will continue to mourn him. May God bless this generous soul and may God in His infinite mercy enable his worthy successor to continue the mission for which that noble man lived and died. Amen.

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The Last Sermon of the Holy Prophet at Mecca
A Unique Charter of Human Rights

Prof. Habibullah Khan M.Sc.

The Holy Prophet of Islam (peace be on him) conquerred Mecca within eight years after his migration from that town. Two years later he went to that holy city to perform the pilgrimage. He was accompanied by his wives and a large number of followers. The news of his proposed visit to Mecca had spread far and wide and had aroused great enthusiasm among the believers. People from all parts of Arabia flocked in unusually large numbers to perform the pilgrimage in his blessed company. It is estimated that about 1,24,000 people had assembled on that occasion.

From the revelations the Holy Prophet (peace be on him) had come to know that his end was near and that it would be his last visit to that place. So he made up his mind to deliver a sermon as a final piece of advice to his followers. Accordingly he addressed them on the day of pilgrimage in the following words :

> "O ye people ! listen to me with attention for, I do not know whether I shall be able to speak to you again hereafter.
>
> "O ye men ! Do you know what month is this ? Do you know what place is this ? Do you know what day is this" ?

The people replied,

> "Yes, we know. This is a sacred month, the month of Zulhijjah, a sacred place (Mecca) and a sacred day (the day of pilgrimage)".

Thereupon the Holy Prophet (peace be on him) said :

> 'Just as this month is sacred, this place is sacred and this day is sacred, even so God has made the life of every man and his property and

honour equally sacred. To attack his person, property, honour or dignity is as sacrilegious as wanton disregard of this month, this place and this day.

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"You shall soon meet your Creator and shall be called upon to render an account of your deeds. Everybody who holds a trust should faithfully return it to its proper owner.

"This day all money transactions involving interest are completely banned. You are, however, entitled to get back your principal, so that nobody undergoes undue suffering. All interest due to Abbas Bin Abdul Muttalib (the Prophet's uncle) is scored out and all murders committed in the days of ignorance (i.e. before Islam) are forgiven and their retaliation disallowd. And to begin with, I forgive the murder of my uncle's son, Rabeeah bin Harisah bin Abdul Muttalib.

"O ye men ! Satan has lost all hope of ever being worshipped again in this Arabian peninsula. But he would be obeyed in minor matters which you would deem unimportant. So beware of him in matters of religion.

"O ye people ! You have some rights over your wives as they have over you. Your rights in them are that they have chaste life and do not admit into their homes anybody whom you dislike and that they do not fall into manifest evil. If they do, God permits you to keep them away from your beds in order that they may improve and mend their ways. You may even resort to such light punishment as may not produce any harmful effect on their body. But, in case they do no such thing, you are duty bound

to arrange suitably for their food and clothing according to your means. Well remember ! your treatment towards wives should be righteous and kind, for, they are in your custody and cannot safeguard their rights. The day you married them, you considered them as a trust of God and you brought them home according to His injunctions.

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"O ye people ! understand my words thoroughly. I have done my duty and conveyed the message to you. I am leaving with you two things, namely, the Book of Allah and the way of His messenger (the Sunnat). So long as you hold fast to them you will never go astray. Mind you ! There are still some war prisoners in your possession. Remember, they too are your brethren. Feed them with what you feed your own selves and clothe them as you clothe your own persons".

"Hearken, ye people and pay heed to what I say ! Let this not be ever forgotten that every Muslim is a brother of every other Muslim and all Muslims are brethren among themselves. It is not permitted for a Muslim to encroach in any way upon the property of any Muslim".

"O ye men ! You have all One Sustainer and you are all progeny of Adam. And Adam was born of clay. An Arab is in no way superior to a non-Arab. On the contrary, as human beings, you are all equal, no matter to which rank or race you belong. He who is more righteous among you is nearer and dearer in the eyes of God.

"Whatever I have said to you to-day should be conveyed to the corners of the world. Haply, those who do not hear from me directly might act better than those who listen here today".

This memorable address, delivered from a camel's back 1374 years ago, is a unique charter of human rights and privileges. It stands for universal brotherhood, equality, justice, freedom and sympathy for all mankind. It reveals the depth of the Holy Prophet's feelings in regard to the weak and the down-trodden among God's creation. He felt great anguish and pain at their misery. Before his advent the rights of women folk were being trampled under foot and the prisoners of war and the slaves were being maltreated. They were subjected to all sorts of cruelties, and most inhuman treatment was meted out to them. The Holy Prophet (peace and blessings of Allah be upon him) safeguarded their interests once for all and laid down clear instructions in this behalf.

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Before him the world was divided into classes and creeds. Colour and race distinctions were causing great havoc and disruption and were the basis of many upheavals and disturbances. The Holy Prophet (peace be on him) cut at the very root of such distinctions and brought all humanity at the same level.

Still another great evil prevalent among people was the illegal usurpation of other man's rights and property. Theft, murder and loot were quite rampant everywhere. He checked these evils effectively and established the sanctity of human life, property and honour. How deeply he felt for women folk! How anxious he was to see that the slaves, and the war prisoners were treated like human beings and sympathy and kindness shown to them! He tried his utmost to ameliorate their condition and to make things easier for them. The way in which he infused a spirit of equality, freedom and universal brotherhood is unique in history and no religion or race can produce a parallel thereof.

Let it not be forgotten that these high ideals were put forward in unequivocal terms some 1400 years back. They were preached and practised in the early days of Islam and bore excellent fruits. The followers of the Prophet (peace be on him) acted upon these injuctions with zeal and fervour and brought

about a pious revolution in the world.

Today we find that inspite of high talk about culture and civilization people are at logger heads with each other. Class distinctions, colour bar and racial discriminations are causing untold misery in all parts of the world in general and in Africa, America and the Indian Sub-continent in particular. Frantic efforts are being made to promote peace and amity among nations through the agency of U.N.O. and other world organizations. But they are bound to fail. The only charter that can establish permanent peace, and safeguard the interests of all humans is the one that was given at Mecca 1374 years ago. It guarantees freedom, equality and justice for all and brings mankind into one fold. A peaceful revolution in thought and deed can be brought about once again if only the world at large pay due heed to this Manifesto presented by the holiest among the holy.

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PEACE THROUGH ISLAM

Maqbul Ahmad Khan B.A. (Hon's).

From time immemorial, attainment of peace has been the aim of all human efforts. The religions founded in different parts of the world at different times had the same aim. It is the urge of finding peace that has ever driven man to the solitude of religion. The different forms of religious rites & worships are only outward manifestation of the perpetual urge of man to free himself from physical and mental sufferings. Every thing that we desire in the world is desired as a means of reaching peace. When we demand a thing, we, in fact, want to satisfy our urge for peace through it.

In Economics, things are wanted to satisfy our want. But there is a perpetual want, i.e. want of peace, which has been seeking satisfaction for ever & ever. Religions of the world have tried to answer to this need.

The religion of Islam has, however, attached more importance to this problem & discussed it from theoretical as well as practical plane in greater details than any other single religion. It has dealt with the question from individual, social, national & international point of view. It has dealt with the question from physical, moral and spiritual aspects. Floods of light have been focussed by Islam on this question from all angles. The very name 'ISLAM' which means peace, defines the object of the advent of this latest religion. It purports to declare eloquently that it ensures peace, to a peace-seeking world of humanity in a peaceful manner. This name has been chosen by the Creator for the complete & final religion because it answers to the final problem of man (i.e)...the problem of peace.

Through the chosen name of ISLAM the God of mankind wants to announce in clear terms that all provisions have been made in this religion for meeting the highest and supreme

need of mankind. The speciality of the religion of Muhammad (peace be upon him) is that it has been named 'ISLAM' i.e. PEACE by the God of the Worlds. Because, in all countries, in all ages and under all circumstances the only thing that has been the object of human quest is 'peace'. If peace has been attained everything has been fulfilled & no further desire remains. The religion which calls for this final and supreme attainment has been most aptly and appropriately named 'ISLAM'. This name is also indicative of its revealed nature. In a sense, this religion is more important than Hazrat Muhammad, (peace be upon him) whom God used as the medium of the message of Islam. In saying so, I bow down in mind and body to the greatest chosen man of God that ever lived on this earth (peace be upon him); because he has the most distinct honour of being the medium of the greatest heavenly message of all time. And yet, the religion did not bear his name. For God wanted to make it easy for mankind to understand the divine origin of Islam through the very nomenclature.

Now since this religion claims to have come from the All-Knowing Divine Source, it must satisfy us that it has all the ingredients of ensuring a blessful and peaceful life here and here-after. For peace & happiness, it is necessary to understand the meaning & purpose of life. According to the Holy Quran, 'I have not created *man & jinn* except that they worship & render service to me'. Worship and service, in the narrow sense, is the five-time daily prayers, the observance of Ramazan fasts, the offer of Ẓakat, the performance of Hajj and the declaration of the formula of faith. But in broad and real sense, worship and service consist in living a welfare life, a life conducive to the peace and happiness of contact. The offering of prayers and the observance of fasts etc. are aimed at making man fit for service to himself and his fellow beings. We are advised to lead a life of selfless service. "Say, my prayers, my sacrifice, my life and my death are all for the sake of God, Who is the Cherisher & Lord of the Worlds: *Rabbul-aalamin*.

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The phrase Rabbul-aalamin deserves elucidation. It means

that God sustains, nourishes and develops the world. In that context, my prayers, my sacrifice, my life and my death should be for the sake of God Who discharges the function of sustenance, nourishment and development of the creation. In the ultimate analysis, service to God means the leading of a life conducive and helpful to the sustenance, nourishment and development of His creation. In fact, ISLAM teaches us to lead a life dedicated to the service of mankind. Our prayers our fasts & other acts of worship prepare us for leading that sort of useful life. Such a sort of life is bound to be good and beneficial for the person concerned and also for the world at large. Such a life must be an unending source of bliss and comfort in domestic, social, national and international spheres. This is the path of heaven. For God says :

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'Allah has purchased the life and property of the Muslims in exchange for Paradise'. If we want to be in Paradise we should sucrifice our life and property for the sake of others. Benevolence is, therefore, the hard core of ISLAM. But so long as all the people of the world have not accepted Islam as the way of life, peace and happiness may be disturbed from time to time. Selfishness, greed and corruption with all attendent evils, raise head & disturb peace. Differences in moral and spiritual outlook aggravate the situation. Differences in ideals and values cause tension and commotion. Islam therefore, prescribes peaceful preaching of the truth & ideals of Islam with patience & perseverance. It enjoins for its followers good deeds as a part of their faith, so that others may emulate it on account of its superior teachings. Allah says in the Quran : "Wa tawasau bil haqqe wa tawasau bis sabre". "Advise or propagate truth and propagate patience" or Propagate truth with due patience.

In fact, Islam seeks unity of mankind through unity of faith, outlook and ideals based on eternal verities and fundamental values of life. Such unity, inspite of seperate geographical and political entities of mankind, would bind them into a solid order and discipline conducive to peace. The Muslims of the

first few generations proved themselves to be the greatest unifying force by exemplifying these precepts in their lives. They proved their existence to be extremely beneficial to each and every one in the world. They proved, in their practical life that they were a people raised by God for good of mankind.

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A Muslim's life is for the good of all. His words are for the good of all; his thoughts are for the good of all and his deeds are also for the good of all. These are the teachings that found practical shape in the life of Muslims and therefore victory followed them wherever they went. The standard of morality set by the Muslims in their national & international contacts remains unsurpassed. Even in their conception of GOD, the Muslims displayed unparalelled universality. For Islam presents a GOD Whose Stature transcends the limits of nationality. He is not only the God of the Arabs; He is not only the God of the Muslims, He is the Lord of all the worlds Rabbul-aalamin (رب العالمين). He is the Lord and Creator of all people, of all places and of all ages. He is unique in His Unity & is Omnipotent, Omnipresent & Omniscient. God of Islam is the God of all. He is the God of those who believe in Him & He is the God of those who do not believe in Him.

It is a pity that followers of all religions have reduced God into a National or parochial or sectarian God. In the Bible God is mentioned as "Lord God of Israil." This expression is repeated there several times, viz (a) And David said to Abigail, "Blessed be the Lord God of Israil Who sent Thee this day to meet me-Samuel 25 : 32 (b) Blessed be the Lord god of Israil for ever and ever, and all the people said Amen, and praised be the Lord (Chronicles 16 : 36). (e) God, the God of Israil, who only doth wondrous things (Psalms 72 : 18).

God in Vedas is no better. He suffers greater limitations. He is not even a national God. Vedic God is more or less a God of the Brahmins. Because it is prohibited for other than

the Brahmins, on pain of severe punishment, to recite the Vedas, which are the sacred books of the Hindus. Only the Brahmins have the access to the religious scriptures (Gautam Smriti). And yet forcible obedience to the teachings of the Vedas is made a cardinal principle of that religion. Because the Vedas' prescription for those who do not accept its teachings are — "Destroy their lives with lion-like roars, tear off their hearths & homes & attack them with the ferocity of tigers." (Atharva Veda IV-22 : 7). In the Vedas stories of fights not only between Gods & anti-Gods but even between Gods & GODS have been told over pages.

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Whatever might be the original teachings of religions, no existing religion except ISLAM presents God above national or sectarian considerations. Islam uniquely presents God of a really universal nature, above the consideration of race & religion as well as geographical and political boundaries. He is the God of all and creator of all. He sustains all and develops all, He is the Lord of the Muslims, of the Hindus, the Christians & of the the Parsees and of all living beings.

He is the Lord of India, Pakistan, Eurape, America, Australia & Africa. He is the Lord, of Air and water. He is one and only God—Creator of every thing. We are creations of the same creator and as such, we are all brethren, whether we belong to the East or to the West or the South or the North. This brotherhood, based on the common fatherhood of God, is given overriding consideration by Islam which transcends all barriers of geography, creed, colour, race and religion. Islam lays great stress on the unity of mankind and apportions equal honour on all nations. The Quran says : "Wa-li-kulle Ommatin Rasulun". And for every nation or race there came a prophet. The Quran further says,

و ان من امة الا خلافيها نذير

There is no nation in which a warner has not appeared.

Allah commands the Muslims to declare,

"We do not differentiate between the prophets. A Muslim therefore, respects the religious founders of all religions without

reservation. He respects Abraham, Moses, Jesus, Zoroastor, Confucious, Krishna and Buddha and invokes the formula. peace after their names. It may be that the un recorded teaching of those old revered prophets underwent a change in the hands of the succeeding generations. The streams of their teachings in their essence, found their essence, found their last and abiding resort in the latest and most modern universal religion of Islam which like a sea has absorbed them all. The difference between man and man has therefore been negatived by Islam. And if at all it admits any difference, it is the kind of difference that exists between brothers. Five brothers born of the same parents are not altogether one and yet they are one in a common brotherhood. This universal brotherhood is the pillar of World-peace.

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Tolerance

Though Islam regards its way of life as supreme & best, it does not create obstruction in the path of followere of other religions. On the other hand Islam advocates religious freedom for all. Pursuit of any religious belief is regarded by Islam to be an inalienable right of a free man. The Quran unequivocally declares-Lakum-Dinokum-Walia-Deen.

"For you is your religion and for me, mine". Compulsion and pressure in matters of religion is foreign to Islam. La-Ekraha-Fiddin, i.e. There is no compulsion in religion.

No other religion can claim this broad religious liberalism of Islam. This tolerance is the path of peace. In the face of this, what do we find in the religious book of (There is no compulsion in religion) Moses? In that scripture, we find Moses being commanded by God "Enter into the land of Canaan forcibly, vanquish the natives and settle your own people there (Old Testament 20 : 10-18). On the other hand, Jesus taught "Resist not evil. If some-one smites you on one cheek, turn the other also towards him". Both these ways are unhelpful to peace. Invasions and attacks are bad. Abetting and allowing such

attacks are also equally bad. Because, they are fraught with the danger of breach of peace. Islam prescribes the middle path, because permanent peace lies in between. Islam therefore prohibits initiation of war but if war is thrust upon the Muslims, they are commanded to fight the offenders to ward off the attacks". The invaded are given permission to fight the attackers". 22.40-42. Even in such a war conditions are imposed to limit it to the barest need of defence. Quran admonishes the Muslims:—

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> "You are permitted to fight against those who have waged war against you. But your war should be for the sake of God and for the sake of religous freedom. No transgression of limits of justice is allowed. Stop war as soon as the attacks and oppressions are stopped from the other side, and religious freedom is established". The Quran again enjoins—If the enemy turn toward peace, you hasten to peace and make friendship. If you know that the enemy will deceive you in the name of capitulation even then it is better to capitulate. Because, Allah is sufficient for you".

In a mutshell, the spirit of Islam is peace, the soul of Islam is peace, the principle of Islam is peace. The whole anatomy of Islam is peace. Dissect Islam and each limb of it will represent peace. The name of Islam was given to it by the Heaven to indicate the mission of peace represented by it. Hazrat Mohammad, who brought this message of eternal peace, has therefore been described in the Quran as the greatest blessing and mercy for the world. (Rahmat-ul-lil-Alamin).

Islam has studied the causes of war and unrest quite deeply and has offered solution in a reasonable way. The causes may be :

1. Difference of religions and ideals.
2. Economic disparity.
3. Political aggrandisement and narrow nationalism.

4. Social inequality and racial discrimination.

Islam has tried to face the above causes objectively. It admits the differences, the limits of nature and tries to minimise them in a peaceful manner on the basis of justice and equity. In its approach to the question of peace and war, Islam is more practical than sentimental. Let me deal with the causes of unrest listed above one by one :

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(1) The differences that exist among religions are bridged by Islam by prescribing mutual respect for their protagonists. Islam traces the same common source for all religions and stresses the fact that all big religions were revealed religions. In their long journey through unlettered ages, they might have lost some essence and added some extraneous things to their teachings. Islam therefore looks upon the adherents of other big religions with sympathy. No hatred or intolerance is harboured by Islam towards any body, even if he is a religious opponent. There is no other religion which can equal Islam in broadness, liberalism and tolerance. In spite of its explicit denunciation of idolatry, Islam prohibits its followers to pass any derogatory remarks about the idol of an idolator. I am tempted to cite a glaring example of lofty tolerance.

In the sixth Hijri, Prophet Mohammad (peace be upon him) as Chief of the state, granted to the monks of the monastry of St. Catherine, near Mount Senai and to all Christians a charter which has been justly designated as the noblest monument in human history. By it the Prophet (P.O.H) secured to the Christians privileges and immunities which they did not possess even under sovereigns of their own creed and declared that any Muslim violating or abusingwhat was therein ordered, should be regaded as a violator of God's testament, a transgressor of His commandments and a slighter of his faith. He undertook himself and enjoined on his followers, to protect the Christians, to defend their churches, the residences of their priests, and to guard them from all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric, no Christian was to be forced to reject his religion, no monk was to be expelled

from his monastery; no pilgrim was to be detained from his pilgrimage. Nor were the Christian Churches to be pulled down for the sake of building mosques for the Muslims. Christian women married to Muslims were allowed to enjoy their own religion and not to be subjected to compulsion or annoyance on that account. If Christians should stand in need of assistance for the repair of their Churches or monasteries the Muslims were to assist them. This was not to be considered as taking part in their religion, but as merely rendering them assistance in their need and complying with the ordinances of the Prophet which were made in their favour by the authority of God and His Apostle. (Spirit of Islam Syed Ameer Ali. p.p. 84 :)

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(2) Economic Disparity. Though Islam did not enter into the details and techniques of modern economic activities, the guiding principles of economics and the distribution of wealth enunciated by Islam about fourteen hundred years ago, seem to hold good for greater benefit of mankind and for greater stability of peace. These principles seldom allow concentration of national wealth into a few hands, as is the capitalistic system of the Western countries. The capitalistic system allows concentration of all means of production into the hands of the few capitalists. They grow richer day by day and leave the poor to become poorer. The haves and have-nots then come into clash some day for establishing economic democracy. To obviate such a clash, the communistic system of nationalisation of production and distribution of wealth through rigid state control, eliminate all private ownership and personal enterprise. Individual talent and personal initiative therefore have no scope for free play in such a collectivism. Advancement of human civilisation owes so much to individuals and their talents that any negation of individuality would be a contradiction of history and the negation of human progress. Islam avoids the evils of both capitalism and communism and prescribes a golden mean. It ensures equitable distribution of wealth on the one hand and guarantees free play to individual's qualities on the other. The law of inheritance the institution of zakat and the prohibition of usury made compulsory by Islam are the most effective weapon for the

removal of the economic and social inequality. These methods, unfortunately have not given a fair trial in the modern world which is now divided under the influence either of capitalism or of communism. It may be pointed out here that both communism and capitalism suffer from inner conflict. Seed of discord is embedded in both the systems. But the ways of Islam are free from that discordant note and the sanctity of religion make them effective for human peace. It may be added that Islam only provides the guide-line and the general flexibility of Islam would make it possible to evolve a perfect economic system based on these guiding principles.

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(3) Political differences. It is common knowledge that in the political sphere, each country or nation guards its own interest first, and above other considerations. It is also natural that interests of different countries may be different. Vital interests may some times be diametrically opposite and antagonistic. They may result in conflict from time to time.

In such a case, Islam has shown a very reasonable and justified method of settlement. Islam dismisses armed conflict between them and prescribes direct negotiation for reaching mutual agreement. If direct negotition fails, Islam desires appointment of a third party for mediation. If mediation also fails, the conflicting countries should submit themselves to arbitration. But if a r b i t r a t i o n fails, then, as a last the combined forces of the disinterested countries will force a decision on the recalcitrant country or countries with the aim of settling the dispute on the basis of justice and fair play. It is for ensuring peace, that Islam adopted these principles as the only practical way out of possible conflicts.

(4) Social inequality. In the social plane, equality prescribed by Islam and practised by the early Muslims can be described as marvel of achievements. Islam worked miracles in establishing social equality and brotherhood of mankind. Social oppressions and inequalities which remained unchallenged for thousands of years had been wiped out, so to say, in the twinking of an eye.

The universal brotherhood, irrespective of creed, colour and race, set up in theory and translated into practice in the sixth and seventh century found its strong echo through succeeding geneations and is working in the fabric of humanity even today. The liberality of Islam washed away jealousy and banished all selfish considerations. Consideration of rights and obligations between man and man, between father and son, between husband and wife, between man and woman, between black and white, between nation and nation and even between master and servant, was so aptly defined and so widely practised that human history can cite no better example than Islam. If we take into account the preachings and practice by the great Apostle of Islam in the field of social reformation and social reconstruction, we will come to the conclusion that a major part of his life was devoted in that sphere. No single person, past or present ever achieved so much in galvanising and harmonising mankind into a social synthesis.

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The irresistible conclusion which forces itself is that, in all spheres of human activities which either builds up peace or disturbs it, got a constructive handling by the universal religion of Islam. Continuation of peace throughout the world is the sole aim of Islam and its outstanding contribution, in words and deeds, toward the achievement of world peace will ever remain unequalled. It is therefore primarily the duty of the Muslims to give a practical meaning to the name and spirit of Islam and thereby attract others towards the superior teachings of this Master religion for the salvation of humanity.

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Letter from America

American Indians

A revealing, startling and forthright book on the betrayal of Indian aborigines of America, has hit the headlines in press reviews such as "Such a denial of justice".....Disinherited: The lost birthright of the American Indian, by Dale Van Every, in which the author tells in powerful, compelling and unvarnished language of the "appaling assault upon a helpless minority which the United States was morally, legally and constitutionally bound to protect".

Graduate Education

The American system of graduate education in humanities came in for severe criticism by professor William Arrow Smith of the Texas University. He asserted that it was being "poisoned by uncritical objecting and being destroyed by a useless accumulation of facts and marred by an obsession with methodology and classification together with an unwillingness to make subjective value judgements leading to the embalming of facts in immense teutonic encyclopeadias thus creating a barrier of knowledge more lush and impenetrable than our earlier ignorance". Another book that has evoked keen interest is "Freedom or Secrecy" by J. Russel Wiffins, editor of the Washington Post. Its theme is the moral dilemma of a government, the end, always the end, ruling the means justifiably. It is a bare-boned discussion of a government's right to be in a balancing of people's right to know as against the people's right not to know. The author washes some linen in public.....the Eisenhower Government lied about the U 2 plane downed in Russia ..... Kennedy's Government lied about its Bay of Pigs (Cuba) invasion—Lee Kong of Singapore last Aug. 31, said a C.I.A. agent had offered him $ 3.3 millions bribe 5 years before, the State Department issued a disclaimer. When Lee produced Dean Rusk's letter of apology, the State Department admitted

the fact.

Rights and Duties

The American Bar Association has proposed the creation of a section to further understanding of rights and duties concerning "freedom of speech, freedom of religion, freedom of assembly, freedom of movement, protection of property, equality before the law and equality of opportunity". In eastern democracies the emphasis is on rights and nothing is said about responsibilities with the result that governments are forced to assume all the responsibility and naturally all the power and political bodies turn into rabble-raiser groups or go underground and violent.

Christian Unity

With un-fill-able gaps that divide Christians, the effort to unite the disunited, grows apace with the growth of literature and exchange of views at discussion panels organized by the united efforts of Church leaders. Series of scheduled intercessions started from the end of January this year for a person to person comparison of Catholic and Protestant beliefs and doctrines is generating serious and searching examination. Worship is also subject to scrutiny and a revision of the Anglican book of prayers is under the study of a group of Methodist and Catholic scholars. Discussion groups bar clergies from participation in the program.

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Attempts are also under way to bring the Catholics and United Presbytertians to the common ground of an agreed book of worship. In this connection some Church intellectuals have come to the conclusion that it is the Roman Catholic Church which needs to be reformed otherwise it must face failures. Rev. Robert E. McNally warns in his book "The Unreformed Church" that the Church remained unreformed since the Council of Trent and paid the price for schism. As against this massive effort to reform and unite the Christians that Church has undertaken, the world of Islam is torn apart in spite of the firm foundation of their unbreakable agreement in their faith in the Oneness of God, the infallibity of Quran, the key position of the Holy

Prophet's example and the central sanctuary of the Kaaba the meeting-point of all at the appointed day and hour and directional center of prayer from East, West, South and North.

The Christian lay discussion groups hang on their doors "no clergy" notices underlying in unmistakable terms the priest's talent for dissension and want no more of him. Islam has no priesthood and yet the Muslims lend their ear timidly to the priest and chop one another, over small details.

Whites and Blacks

Civic integration has yet to go a long way and even a hard way at that in America. A white barber of Madison, New Jersey, like many others of the fair skin refused to cut a Negro's hair and of all the Negroes refused hair cuts by white barbers over the years one went to court and got a decree making discrimination against Negroes an offence for hair-cut refusing barbers. The elated Negro went for hair-cut and got what he called a "bigotry" hair-cut that had "physically and psychologically damaged" him. Another suit is threatened.

Pathos of the Materialist

American panorama is a colourful spectacle of intense bread-winning activity, sweating scientific research, unabashed, even boastful sex and booze drama, and yet deep under the surface run currents of powerful human passion for adventure into the unknown, and a warm fellow-feeling. For the earnest American the Question "How can I know there is a God Who loves me" has assumed a personal importance. So is high on the list the Question, "Is it ever justifiable to kill"? And of course the basic problem "How can I know if my religion is true"?

Strikes

Edward Heath of Britain condemned wild-cat labour strikes thus sharing the sentiement of American leadership which felt the brunt of loss following the recent New York

transport services strike that paralized business and industry and involved in hardship millions of peoples. The American mind is however yet far from seeing eye to eye with Islamic thinking on the subject and will take some harder jolts to reconsider the very propriety of this black mailing institution.

Viet Nam

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President Johnson neither succeeded nor failed in his Viet Nam policy. He had his budget proposal endorsed by the Congress but he has been definitely committed to non-escalation of war in Viet Nam which determination stemming from public opinion triggered by Fulbright Foreign Relations Committee hearings and by the mounting fear of a nuclear outbreak, has been expressed in the official resolve to convince China that American objectives in Veit Nam are limited and that there is no intention to spark a U.S.—China military confrontation and instead the hope to sign a similar item of expenditure for peaceful purposes in South East Asia has been voiced.

Changing weather

The United States is set on tampering with the weather. President Johnson thinks something can and should be done about it. In his opinion "highly encourging steps are being taken towards establishing safe and effective programs for modifying the weather" and according to him the day was not far off "when such programs may become operationally feasible". The National Science Foundation report on the subject includes research in dispersion of fogs, cloud-seeding for rain, supperssion of hail, changing the course and nature of hurricanes, redirecting the path of storms towards drought areas and increasing precipitation from summer showers and thunderstorms.

Dispersal of cold fogs was claimed to have been accomplished on an experimental basis by dropping crushed dry ice. To fight hail, the freezing droplets out of the clouds before they can increase in size are exploded by lofting explosives by balloons and small rocket.

It is proposed to set apart 155 million dollars for weather modification research over the next three years. If this can be accomplished on a large-scale and to be fully effective, it could not be a bit short of it, the word of the Holy Quran will have found fulfillment in a new sense. "And We pressed into your service the Sun and the Moon".....That man could aim as high as the Sun and the Moon to channelize their powers into his service.

Capital with conscience

Multi-millionaire Alfred P. Sloan of General Motors willed $ 10 million to a hospital, $ 10 million for cancer research and another $ 10 million for Massachusetts Institute of technology. This is the way wealth should serve humanity helping to relieve misery of sickness and stimulate advancement of knowledge that could be of practical use to mankind. Many institutions, universities, hospitals, churches are thriving on this kind of philanthropy in the U S.A. where over the long decades capitalism has gradually developed a social conscience and a sensitiveness to human needs. This is where Islam and America meet on common ground.

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Equality of sexes

The women in the west have been having it all their way. In fact U.S.A. is considered to be a women's country, they win more than 65% of the stock and rule the roost at home. But it seems the equality emphesize went a bit too far in New Concord, Ohio, where to satisfy a clause of the Civil Rights Act guaranteeing equal employment opportunities to the fair sex, women were given positions they couldn't handle. Men knew better and did'nt stand it; they struck work walking off their jobs.

Students

The youth leaders concern about the character-building role of schools was expressed here in an honesty poll organized by a school newspaper managing editor—Somerville High school, New

Jersey. Of the 1200 school boys 88% admitted cheating at a school test——they had copied another boy's home-work or plegiarized—a large percent of girls admitted cheating while boys felt twinges of guilt but fewer boys had qualms about copying home-work. Principal James—Olson was not surprised He thought they would get the same answers in most schools.

New Ark N. J. A. G. Soofi

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